

THE LIBERATOR

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TERMS.

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PUBLIC MEETING IN Faneuil Hall.

It is generally known that a petition for the use of Faneuil Hall, for a meeting 'to notice in a suitable manner the recent riot and murder at Alton,' was rejected by the city authorities.

This rejection caused much indignation on the part of the friends of free discussion and the liberty of the press, in this city, who were not connected with the anti-slavery cause, and they accordingly called a public meeting of the citizens at the old Common Council Room, to express their sentiments in relation to the arbitrary and extraordinary conduct of the Mayor and Aldermen. The call was promptly responded to, by a crowded assembly, who resolved to make a new application for the use of the Hall, and they succeeded in their noble object.

Accordingly, on Friday, the 8th instant, at 10 o'clock, A. M., an immense concourse of citizens assembled, and filled the Hall overflowing. The Honorable JONATHAN PHILLIPS was called to the chair, and GEO. W. PHILLIPS and JOHN A. BOLLES, appointed Secretaries.

On taking the chair, the moderator said, allow me, my fellow citizens, to thank you for the honor you have conferred upon me, in calling upon me to preside at a meeting so interesting as the present. And, in accepting this call, I feel called upon to state my own views of the object of this meeting. I will therefore first read the petition, upon which the use of this hall has been granted: [He did so.]

The object of this meeting then, is not to favor any party; but with our best wisdom, and in the most dispassionate manner, to maintain the spirit of universal freedom, the essential and fundamental principles of civil liberty, which have done so much for our country and for all mankind.

While we revere the principles of our fathers, let us understand their character. They were men of strong and decided character. They were wise, religious, patriotic, and philanthropic. There was nothing about them of tameness, servility, or of submission to circumstances. At the same time, they united with these characteristics, a reverence for order, respect for the laws, and cheerful obedience to the civil authority. If we are faithful to the principles of freedom, we shall be entitled to do so, and cherish like them a sacred regard for the cause of law, the blessings of liberty and order which we have handed down to our posterity. I have the utmost confidence that all that is done at this meeting will be such as will tend to increase the prosperity of our country, and the happiness of mankind. (This address was accompanied and closed with animated demonstrations of applause.)

Rev. E. M. P. Wells then implored the divine blessing, in a solemn, impressive and appropriate prayer.

The Rev. Dr. Channing then came forward, and addressed the people in the following frank, eloquent and impressive manner.

DR. CHANNING'S SPEECH.

MR. CHAIRMAN—My relation to this meeting not only authorizes but requires me to offer at its commencement, some remarks on the purpose for which we are now assembled. It is not indeed without reluctance that I rise to speak in a place where so few and so uninterested am I; but I am commanded to make this effort by a voice which I cannot disobey, by a sense of what I owe to myself, to this community, and to the cause of freedom.

I know that there are those who say, that this is not my place, that my voice should be heard only in the holy temples of religion. I ask, is there nothing holy in the spirit of our fathers, when in these walls they invoked the blessing of God on their struggles for freedom? Every place may be made holy by holy deeds. Nothing, nothing, Sir, would tempt me to come here to mingle in the conflicts of party. But when a great question of humanity and justice is discussed here, when a number of my fellow citizens meet here to lift up their voices against violence and murder, and in support of the laws and the press, I feel that my place is here.

I rise simply to state the object of this meeting—it has been misrepresented; I do not say intentionally. I do not come here to charge any of my fellow citizens with unworthy motives. But there has been misrepresentation. You have been told that the professed object of the meeting is not its real one; that it was called to serve the purposes of a party, that it is an imposition. I grieve that this language has been used. It shows how little faith man has in man, how slow he is to ascribe good motives to his brother, how prone to see byes and odds, and how irreconcileable antagonists. Sir, there does exist such a thing as party of principle. It is possible for a man to desire that the law may guard not only his own possessions, but the rights of every human being; and when law and freedom are trodden under foot, not one, but again and again, and with increasing fury, it is possible for a man sincerely to feel, that he ought to meet with those of a like mind, and bear testimony with them against these atrocities. Sir, are not here motives enough and of sufficient force to bring men together, and to crowd this hall? motives enough, and more than enough to explain this meeting? and why then look beyond these? why look for others and base ones?

I can say with confidence, Sir, that this meeting had a good origin. Call it unwise if you will, but its purpose was pure, was generous, and worthy of Christian freedom. I claim to know something of its origin: for I believe no one had more to do with calling it than myself. Soon after the recent tragedy at Alton, I was called upon and requested to deliver a discourse on that sad event. For various reasons, I declined so to do. I said to the friend who made the request, and I said it from my own mind and without any hint from another, that I wished that the citizens of Boston would in some public manner express their abhorrence of the lawless spirit which had prompted to this kindred deed, and which had broken out here as well as at a distance. On the next day a petition was sent me embodying the suggestion which I had made the evening before. To this petition I affixed my name. In signing, my great apprehension was, that the meeting would make the indifference of the custom of our country thus to express our sentiments on the occurrence of events interesting to the general welfare. And certainly no event could appeal more forcibly to every principle of patriotism and liberty, than the one we have met to consider.

The recent tragedy in Alton affects me powerfully, not so much for its peculiar circumstances, as for its being one of a class of events, which have for some time past disgraced the annals of our country; and the introduction of a new element—death—gives but an additional shade to the picture. I principally tremble because it belongs to the series; for we have had so many, they may now be classified, assigning to each the place that belongs to it, according to the degree of its atrociousity. Indeed, it seems to be growing into a precedent, that there are certain things which may be put down by means over and above the laws, because the majority of the people, in any given case, will it. I view this thing as a matter of deep concern to the people of the United States, not so much on account of the peculiar atrociousness of the outrage, in this particular instance, as on account of the principle involved; which is this, that the people undertake to decide whether certain things shall be done which the law authorizes. This is the plain state of the case, and it seems to be growing worse and worse. Each succeeding mob is conducted with more deliberation, and in a more formal manner than the one that preceded it. The recently-tragedy at Alton was conducted with as much regularity and order as the siege of a city. I beg leave, as a citizen of this free republic, to express my unqualified dissent from the principle. I view every demonstration of it with melancholy forebodings to the welfare of our country, and to the rights and security of individuals—if the principle obtains, that the people are to employ brute force to suppress unpopular opinions, or to put down an unlawful individual—I care not who the individual is, or what his sentiments—I only ask, is he doing a lawful work? or is unlawful, let the laws look to it; or if the laws cannot reach the case, and it be something that ought to be suppressed, let us make new ones. But, if the laws sanction it, let it go on. Any evil is to be endured rather than the prostration of laws and order. High above all estimation, is the supremacy and majesty of the laws.

I deny the principle claimed. I have the people, any numerous assembly, the right even to discuss the question as to the expediency or inexpediency of a law, the exercise of the freedom of speech and of the liberty of the press—to call a conductor of the press, 'You shall print this' or 'You shall not print that.' I must say, this comes forcibly home to us all, especially to those that earn their bread by the labor of their hands, or of their

hands is the chosen spot where its friends should meet together to pledge themselves to its support.

Resolved, That we are assembled to assume the badge of no party, to narrow ourselves to no local or temporary interests, but to maintain the supremacy of the laws, and to give expression and support to those universal principles of justice and freedom, on which popular institutions and the hopes of philanthropy rest.

Resolved, That it has pleased God to commit to this people, above all others, the cause of human freedom; that we are called to the high office of manifesting the power of free institutions to ennoble and bless a people; and that in proving false to this trust, we shall not only cast away our own happiness, but shall betray the interests of the human race, and shall deserve the condemning sentence of all nations and of future times.

Resolved, That to offer violence to the rights of the citizen in a free country, where these rights are understood and recognized, and taken under protection of the laws, is a more heinous crime and of more fatal influence, than the oppressions of absolute hereditary power.

Resolved, That among our rights, we hold none dear than the freedom of speech and the press, that we look to this as the guardian of all other rights, and the chief spring of human improvement; and that to wren it from the citizen, by violence and murder, is to inflict the deepest wound in the republic.

Resolved, That it is the fundamental idea of the freedom of speech and the press, that the citizen shall be protected from violence, in uttering opinions opposed to those which prevail around him; that if, by such freedom nothing more were intended, than the liberty of publishing what none would deny, then absolute governments might boast of it as loudly as republics; so that to put the citizen in peril, on the ground that he presumptuously perveres in uttering what is unpopular, or what the majority do not approve, is to assail this freedom in its very foundation, and to destroy its very life.

Resolved, That in a free country, the laws enacted according to the prescriptions of the constitution, are the voice of the people, and are the only forms by which the sovereignty of the people is exercised and expressed; and that of consequence a mob, or a combination of citizens for the purpose of suspending by force the administration of the laws, or of taking away rights which these have guaranteed, is treason against the people, a contempt of their sovereignty, and deserves to be visited with exemplary punishment.

Resolved, That the spirit of mobs is a spirit of indiscriminate destruction; that when the press shall have become its prey, its next victim will be property; that there is no power on earth so terrible as human passions unbridled by principle and law, and inflamed to madness by the sympathies of a crowd; and that if we silently and passively abandon any portion of our fellow citizens to this power, we shall have no right to complain, when our own turn shall come to feed its rapaciousness and fury.

Resolved, That in this country the mightiest influence is public opinion; that mobs cannot prevail without a criminal apathy in the public mind; that one of the darkest omens of our times, is the indifference with which the nation has looked on for this to vindicate our people to shake off the lethargy, to which the weakness and turbulent will be unable to withstand.

Resolved, That when a fellow citizen has been destroyed in defending property and the press, it is alike weak and criminal to reproach him as responsible for the deed, because he refused to surrender his undoubted rights at the command of his murderers; and that with equal justice, the highwayman may throw the blame of his crime on the slaughtered traveller, who refuses, when summoned to surrender his purse; and even if our fellow-citizen, who reluctantly fell in defence of the freedom of the press, was driven by the violence which assailed him, into rash and injurious deeds, we are bound so to express our grief as in no degree to screen his lawless assailants from the reprobation which is due.

Resolved, That the Christian is not authorized by his religion to look with indifference on public affairs, and that he ought particularly to be roused by acts of cruelty and violence which degrade our country to the level of heathenism.

Resolved, That we deem this occasion too solemn for the language of passion; that we have come to this place to establish and diffuse the principles of order and peace; that we acknowledge our obligation to cherish in the community a spirit of mutual forbearance and good will; and that we earnestly desire, whilst we vindicate the rights of speech and the press, that these may be most conscientiously exercised in obedience to the dictates of justice and philanthropy.

Resolved, That our affection for our country is undiminished by the public crimes by which it is dishonored; that we implore for it the blessing of Almighty God; and that we pledge ourselves according to our power, to sustain its laws, to give stability to its union, and to transmit its free institutions unimpaired to posterity.

MR. HILLARD'S SPEECH.

George W. Hillard, Esq. rose to second the resolutions offered by Mr. Hallett.

I appeal before you, sir, said he, as the representative of no party; but simply as an individual, to perform a duty, such as I shall never shrink from, whenever the impulses of my own mind call upon me to perform it. I consider it to be a man's paramount duty to reverence the instincts of his own mind. He who listens to any other voice—who constantly shifts his sentiments, so as to adapt them to the fickle and ever varying index of public opinion, is the true slave, and not he whose body is held up.

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LITERARY, MISCELLANEOUS AND MORAL.

LITERARY.

For the Liberator.

STANZAS.

Oh! that mine head were waters,
And mine eyes a fount unsealed,
That I might weep our nation's sins,
So feebly to be sealed.

My country, 'tis my country!

The earth is on thee falling;

They art sinking from thy giddy height,

To anarchy appalling.

The blood of martyrs stains thee,

The curse of slavery reigns!

Billions in anguish cry to thee,

And answer find in chains!

They laws are framed by mischief—

They rulers work deceit—

The strong are joined in cruel league,

To trample on the weak.

They children of the forest,

Are outraged every hour;

And broken faith and treaties break;

The mad effects of power.

The stronger they grow,

Thus havest wretchedly oppressed,

And will not suffer him to dwell;

Where'er he best.

They priests, their altars leaving,

Have sold themselves to crime;

And boldly prove from Holy Writ,

The source of sin divine.

They prayeth every unfeasted,

To check thy downward course;

And meet with storm and violence,

Instead of thy remorse.

To every mischievous of the land,

Thou hast opened wide the door—

Thy cup of evil to the brim;

And yet, thou grasps at more."

In blood thy coat is written,

Cementing every part—

The law of violence thy creed,

And murder at thy heart.

My country, oh! my country!

What can prevent thy name

From sinking low in infamy,

With eries of the plain?

Go, spread the sable cloth o'er thee,

And scatter scales round—

Perchance a God of mercy

May yet of thee be found.

11th mo. 30, 1837.

* TEXAS.

For the Liberator.

TO MRS. LOVEJOY.

Widowed mother! poor heart-broken!

Bowed beneath the chastiser's hand,

Waiting with a grief unspeakable,

Love, forsooth, save of God—

Vain we offer, then in kindness,

Bows for thee, then strikes one?—

Our consolings are but blindness—

Light and hope from Heaven alone.

From a low, dark place of sleeping,

Underneath a stranger sky,

He, the martyred one, is speaking

With a spirit's warning cry:

And the warning of that sleeper,

From his grave of cruel wrong,

Shall arouse a feeling deeper

For the right, and seal more strong.

Through his native Maine is thrilling,

Mourning for the christian slain;

O'er the martyr's grave he'siling,

Friends shall not stop again;

All the love of law, yet living,

In New-England's mountain land,

Shall be wakened, impuse giving

Unto freedom's purified bands.

But for thee—oh, mourning mother?

Who may know thy grief of heart?

Firm beside our fallen brother,

Nobly hast thou borne thy part;

But in vain! he slumbers lowly,

Heedless of thy faithful love;

And thy courage, pure and holy,

Kissing earthly fear above.

Musings o'er that martyr's boldness,

We less true, may never know,

Where our brother sleeps in coldness,

Safely in our thoughts we go—

If the sympathy and mourning

Of the many might but bless

Our whose hopes are past returning,

We should share thy deep distress.

But, most desolate! forever

Lives the promise for thy need,

He shall be thy stay who never

Breaks the crushed and fallen red.

And when memories of our brother,

Crown upon the kindred heart,

Thoughts of thee, poor mourning mother!

Shall henceforward bear a part.

Amesbury, 4th of 12th mo.

From Human Rights.

LOVEJOY.

Oh, LOVEJOY! Blessings on thy blessed name!

Ay, millions bless thee for thy strength of heart!

Thy voice has told a nation of its shame,

Nor hast thou shrank from foul despotism's dart,

Nor feared the murderous steel, but firmly stood

Fast by that potent engine, which hath showered

A hail of death on every tyrant breed.

That hand, as brutes, men brutally o'erpowered.

They star is not the dimmest, though the last,

That blazes through the ether of the past.

Thou restest from thy labors, but thy blood

Hath raised to heaven no unwilling cry;

It claimeth kindred to that crimson flood,

Which brought of old glad tidings from on high.

Its power shall hence inseparably wed

Good men and angels to the bleeding slave;

While prejudices and pride, and the base dread

Of death shall perish in the martyr's grave,

Love thence shall spring, and conquering truth rejoice

With thousand, thousand times re-echoed voice.

From the Philanthropist.

THE VOICE OF BLOOD.

I and I will!

As the wind sweeps suddenly by;

All choked and still is its wonted song,

As soft, or solemn, or brisk, or strong,

It sung to the answering sky.

One breath, one shuddering breath—a moan

Like the flap of a poll on a coffin of stone,

Or a dead man's last long sigh!—

It comes to thee, Aztec; by day or by night,

Where Freedom's champion stood;

And the child, when he hears it, shall cry for light!

The sun is high and the day is bright;

And the mother, in frantic mood,

Shall shriek as it mutters, the cradle near,

Is a whisper so loud that the dead might hear;

I AM BLOOD!—THE VOICE OF BLOOD!

* * *

Wake, wake, Illinois! for through prairie and glen,

There is blood! there's the voice of bane!

It shall be there around; or the rust on their chain,

Shall tear the fair necks of your daughters—a stain

Bleached alone by your heart, not blood!—

Your sons low in漫漫的crouch at your feet,

Where the prairie-flow'r stands as the young lambskin blest,

In the field where your free dwellings stood.

House, roomse!—or purchase for Freedom a shroud,

And bury your hopes in her grave;

Then, hush! be the glee of your laborers proud,

As driven with the mule and the ass, in a crowd

They slink to the task of a slave;

With a curse on their lip, and a scowl in their eye,

As they mope by your tomb-stones and tauntingly cry,

Ho! here go the sons of the brave!'

For the Liberator.

PRAYER OF THE SLAVE.

Almighty Sovereign! God of might!

Look from thy lofty throne of light,

On thine own image bound with chains,

Doom'd to the lash on southern plains.

Freedom! 'tis a delightful sound!

Then in let my grief be drown'd;

That I may in earth's blessings share,

And sooth my pain, and quell despair.

Oh, Liberty! thou friend of peace,

Say unto foul Oppression, Cease!

Oh! wipe away this sad disgrace,

And liberate the colored race.

MISCELLANEOUS.

From the Boston Mercantile Journal.

AMERICAN BLACKS IN CUBA.

The order of the Governor General of Cuba, for the imprisonment of all free black or colored persons, who are brought to Havana from abroad, as soon as they arrive in the harbor, has been the cause of a good deal of trouble and inconvenience to American vessels, besides tending to inflict a severe but unjust punishment on the poor fellows who enter the harbor as cooks and stewards to the American traders. A friend has sent us the following account of the origin of this arbitrary proceeding:

HAVANA, November 10th, 1837.

DEAR SIR.—Having heard many conjectures as to the cause, which prompted Governor Tacón to issue the order for imprisoning all American blacks, the moment they arrive in the harbor, I have had some curiosity to endeavor to find out the real motive, and I believe with success. No one, after a moment's reflection, could believe the reason assigned by the inhabitants, viz.: that the abolitionists of the North had hired certain blacks, on their arrival here, to circulate tracts and other papers among the slaves. The idea is absurd. In the first place, cooks and stewards of ships, in the harbor of Havana, have not the slightest intercourse with any coffee or sugar estate in the island; in the next place, the slaves are entirely uneducated, and could not, for the life of them, read a word in print, of either Spanish or English. No, the true cause is this:—there is a treaty between the English and Spanish governments, respecting the suppression of slavery, in which it is agreed that all slaves taken by the British cruisers, shall be given up, or, in other words, placed under the charge of a superintendent appointed by the English government, who is sent here for that purpose. On his arrival, some eighteen months since, he requested the Governor to let him have some place where he could put them, also some persons to help him take care of them, both of which the Governor naturally refused. Doctor Madan stated the difficulties to his government, and an arrangement was made with the Spanish government, by which one of the British line-of-battle ships, dismantled and disarmed, was to lay her down as a receiving-ship for the poor creatures, when captured from the Spanish slaves. Permission was also given for a guard to board on the ship, sufficient for protection and the preservation of order. This guard was taken from a colored regiment in Jamaica—a regiment of free blacks, under the most excellent discipline, incurable to the climate, and just the persons for such employment. But here was the difficulty. The high notions of the Spaniards could not bear the idea of foreign black soldiers, so firmly fixed against their will, and taking charge of property robbed from them, directly under their eyes. The Governor was indignant, and issued an order to imprison the first black that put his foot on shore from the hull. Doctor Madan remonstrated against the order, which appeared to him arbitrary, and given under the excitement of the moment, but in vain. Amongst other arguments he observed that there was certainly less danger from the soldiers whilst on shore, who were under the directions of their officer, than from the black cooks, stewards and seamen, who run about, responsible to no one. The Governor replied, that he would allow no free black, who was not a Spaniard by birth, to put his foot on shore. He therefore immediately gave the order, that every black, who entered the harbor, should be sent to prison the moment of his arrival, and there be kept as a felon, until the vessel he came in was ready to sail.

Yours, &c. W.

THE GLORIES OF VICTORIA.

LORD MORPETH—in one of his addresses to the electors of the West Riding of Yorkshire—uttered the following beautiful passage:

'Reference has been frequently made to the reigns of our former female sovereigns, and, indeed, every Englishman must fondly look back to the vigor of Elizabeth, and the victories of Anne. But in shaping the desired career for their fair and young successor, we do not wish that her name should rise above the wrecks of the Armada—we do not seek to embazon her throne with the trophies of such fields as Blenheim, or the wet transplanted Waterloo. Let her have glories, but such as are not drained from the treasury, or dimmed with the blood of her people. Let her be the glories of peace, of industry, of commerce, and of genius—of justice made more accessible—of education made more universal—of virtue more exalted—of religion more beloved—OF STRIKING THE LAST MANACLE FROM THE LINIM OF THE SLAVE.'

LAND HOLDING.—Having heard many conjectures as to the cause, which prompted Governor Tacón to issue the order for imprisoning all American blacks, the moment they arrive in the harbor, I have had some curiosity to endeavor to find out the real motive, and I believe with success. No one, after a moment's reflection, could believe the reason assigned by the inhabitants, viz.: that the abolitionists of the North had hired certain blacks, on their arrival here, to circulate tracts and other papers among the slaves. The idea is absurd. In the first place, cooks and stewards of ships, in the harbor of Havana, have not the slightest intercourse with any coffee or sugar estate in the island